

REALITY AND THE COSMIC ILLUSION

put on reality and suffer from a real
bondage or
escape from it by a real act of evasion or
self-
extinction; it can only seem to some real
self or
being to exist, but in that case this real
self must
in some way or in some degree have
become subject
to **Maya**. It must either be the
consciousness of
Brahman that projects itself into a world
of Maya
and issues from Maya or it must be the
being of
Brahman that- puts forth something of
itself, its
reality, into Maya and withdraws it again
from
Maya. Or what again is this Maya that
imposes.
itself on Brahman? from where does it
come if it is.
not already in Brahman, an action of the
eternal
Consciousness or the eternal
Superconscience? It
is only if a being or a consciousness of
the Reality
undergoes the consequences of the
Illusion that the
cycles of the Illusion can put on any
reality or have
any importance except as a dance of
phantasmagoric
marionettes with which the Eternal
amuses him-
self, a puppet-show in Time. We are
driven
back to the dual being of Brahman, the
dual
consciousness of Brahman involved in
the Illusion
and free from the Illusion, and a certain
phenomenal
truth of being for Maya: there can be no
solution

of our existence in the universe if that
existence
and the universe itself have no reality,—
even though
the reality be only partial, restricted,
derivative.
But what can be the reality of an original
universal
and fundamentally baseless Illusion?
The only
possible answer is that it is a
suprarational mystery,.
inexplicable and ineffable,—
anirvacamya.